

New York Fifty Years Ago.

Mr. Stevens tells us that, at this time (1820-25) the higher class of citizens were clustered in the streets which surrounded the academic block on which Kings College was first built. Barclay and Murrah streets, Church street and Nassau place were the confines of this block, but the section inhabited by society transcended these and extended as far as Chambers on the north, and also occupied the blocks between Greenwich street and Broadway on the south. The Nassau place was a literary coterie at this time in New York City. Columbia College was the centre. Some account of a literary society called the "Club," is furnished by a letter of invitation to Mr. Gladstone, dated 1825, from John Smith in 1820, "Nearly two years ago, some of the literary gentlemen of the city, feeling severely the almost total want of intercourse among themselves, determined to establish an association, and have since been bringing them more frequently into contact. Accordingly, they founded the 'Club,' as

the "legal triumph" was associated. In the historic row fronting Bowling Green lived the "big boys" of the city, perhaps the most powerful in the city, and Jacob Hone, who had amassed a fortune as an auctioneer. Hunker's Mansion House, a famous hotel, was situated at 39 Broadway. It was a large double brick building, erected in 1812, and was the residence for himself. The house, where Washington Irving once resided was in sight near the corner of State and Bridge streets, while 17 Whitehall street was still the home of the "Blackwoodman," James K. Paulding, who was soon to be called to place in Van Buren's Cabinet. Numerous private residences were to be found upon Broadway, below and above Wall street. Grace Church stood on the corner of Broadway and Beekman street, and 11 Wall street stood the edifice in which was worshipped the Presbyterian society which in 1844 was to build the church on Fifth avenue between Seventh and Twelfth streets. Near the corner of Broadway and Beekman street, familiar to the present generation, the Trinity

V.
We are told by Mr. Dougherty that in the sag history of the Park Theatre it never held more fashionable assemblage than on the evening of St. Valentine's Day in 1842, when the leading society people of New York gave a ball in honor of Charles Dickens. On the evening of Jan. 28, at a meeting in the Astor house, resolutions to arrange for a public ball to the novelist's honor had been passed, and a committee had been appointed, including among its members Robert H. Morris, Philip

It seems that, like their English prototypes of the seventeenth century, many of the retail tradesmen of the decade of 1837-47 adhered to the plan of dwelling over their shops and dining with their family at noon. The homes and industries of the city were still within a short distance from Trinity Church, there, yet, but little occasion for omnibuses or cars. Stages were first introduced in 1830, and the first line ran between Bowling Green and Bleeker street. This was soon followed by rival lines competing for traffic by the elegance of their vehicles, to which were given such grandiloquent names as the "Lafayette Washington" and the "Lady of the Lake." The omnibuses, each carrying four horses, brought the suburban villages of Greenwich and Yorkville nearer to the city. The omnibus was soon followed by the street railroad. The first horse railroad incorporated in the city, and, in truth, the pioneer horse railroad of the world, was that of the New York and Harlem Railroad Company, organized in 1833. The advent of the trolleybus brought forth the trolley car. The name of the first street car in the city was named the John Mason, in honor of the first President of the company, who was also the founder of the Chemical Bank; this car made its initial trip between Prince street and Fourteenth street on Nov. 28, 1832, carrying the Mayor and Common Council to bear witness to the success of the experiment.

It seems that by the widespread outlook of the decade of our nineteenth century tunnel was regarded as a stupendous engineering achievement.

upon a pole to indicate the site of the conflagration. The old watchmen were notorious for sleeping at their posts, as is clear from an allusion in Halleck's poem "Fanny." The city's "old watchmen" that have "outgrown this antiquated" profession. As New York had advanced in wealth and population, the criminals had proportionately increased. Crimes were committed with impunity both day and night. At first attempts were made to improve the traditional system by the creation of additional Police constables, by the enlargement of the watch, and the enactment of more stringent penalties for neglect of duty; then by the creation of special marshals or constables to be appointed by the aldermen, called but not elected, and connected by their formation to the police, and not to the magistracy. The latter, however, were well known in the city, especially in 1844, the Legislature enacted the

Some facts about the gibbons are especially noteworthy, because these apes are much less thought of by the public than those more celebrated creatures, the gorilla, chimpanzee, and orang. Unlike these three apes, gibbons differ from man in structure more significantly than in the shortness of their limbs. The gibbons go to an extreme the other way, for, if the leg be compared with the body as to its length, the gibbons have proportionately longer legs than man himself. There is yet another noteworthy approximation to human anatomy in this species of ape. The only primate that has a chin is the Siamese gibbon, one of whose chin is more developed than that of not only man, but of all the other apes.

Attended Funerals and Dismounted Hum.
HARTFORD, May 13.—A singular old fellow, Austin Roberts, who was a sort of a genius, died in his town farm at East Hartford the other day, aged 71 years. The two passions of his life were temperance and a fondness for funerals. He never missed a chance to lecture on the "Dismount Hum" or attend a funeral. During his life he had been a purely disinterested mourner at a good many more obsequies than he was able to remember, and had delivered scores of discourses at the street corners, just as fast as he could have it, for many years. He was confirmed in his habits of temperance, and did not drink any more beer, of the same sort. He was a lively and eloquent drummer, and led the first firemen's parade ever in the city, and once led a funeral procession, trying to amuse his fellow man and make him "better and purer" and all that, and his fellow men

Some of the Bridges the Student Must Cross

"There is not much general knowledge of the labor required in the making of a clergyman. People could easily find out if they chose to inquire, but it is something they do not want to know. It is supposed to be able to answer any biblical question that may be asked him, but where he gets all his technical knowledge nobody thinks of asking. He does not get it from reading the Scriptures certainly. If you were to keep on reading Revelations till you understood them thoroughly how old would you be when you finished? No, don't ask me whether I think I understand them now, or we may drift away from the subject. The answer will be that I am very unprofitable. What I started to do was something about the severe training that a man must go through before he can be gradu-

ated from a theological seminary and so become a clergyman. Severe? It is more than severe, and you see it results in thousands of physically weak preachers all over the world.

"The training of a clergyman really begins when he is a six-year-old child at his mother's knee, for, in nine cases out of ten, the parents decide to make him a clergyman. But start with the boy when he has been born, not from a grammar school, because he will probably receive that much education in any case, whatever his business or profession is to be. He should then be in the neighborhood of 12 years old. He must now begin a special preparation for college—a preparation that differs from the ordinary preparatory course of students not studying for the ministry. He must give at least four years to a special study of the Bible, the history of the Bible, the time layer of the Bible, the Bible in the time layer, the good foundation in ancient history, English composition and literature, and higher arithmetic and algebra.

[illegible]

Theological studies and theological training: still a great problem in the Netherlands.

The Baptists, for instance, favor Madison: the Dutch Reformed, Rutgers and Hope; the Presbyterians, Drew and Wesleyan; and the Episcopalians, St. Stephen's, and the University of the South.

Theological studies frequently occur on a part-time basis throughout the year. The college and seminary combine to help the student hold them when they are not able to help themselves. The student has a strong, often galling feeling of being in part charity students. All of the colleges make a contribution. Princeton gives a scholarship of \$1,000 a year, and makes an annual reduction of \$1,000 in tuition for students who are unable to give tuition free, when necessary. Besides free tuition, churches give financial aid, and often free board. The student may receive \$100 a year and room rent free while attending. Each denomination spends about \$200,000 yearly.

After graduation from the theological seminary, the student receives a license to minister in the faculty, and he must then pass an examination before the class of ministers. If he fails, he may re-examine. If he has passed this, he receives a license to preach. He then awaits a call to a most important position. He may wait a year or more, never awaiting a call, and when he receives it he undergoes another examination by the class of ministers. If he fails, he may be placed. He is then ordained by the laying on of hands, and, being installed in his new position, he begins his work.

Do you wonder that a man who has been through all steps of this training, and has another year of training in the seminary? The graduates are still boys, for they know more about the world than they do of the Kingdom of God. They still have many things to learn, and their real work is only beginning.

Attended funerals and Buried Dead.
HARTFORD, May 13.—A singular old fellow, Austin Rogers, who was a sort of a genius, died at the town farm at East Hartford the other day, aged 71 years. The two passions of his life were temperance and a fondness for funerals. He never missed a chance to lecture on the "Demon Rum" or attend a funeral. During his life he had been a purely disinterested mourner at a good many more obsequies than he was able to remember, and had delivered scores of lectures from the street corners, just as fast or slow, would have it, for many years he was employed by the city as a lecturer on the same sort. He was a lively and eloquent drummer, and led the first firemen's parade ever witnessed here. He was also very willing to amuse his fellow man and make him feel better and purer; and all that, and his fellow men